

Taharah Liturgy for Women

including *kavanot*—brief statements that may be recited preceding each prayer, explaining the essence of that prayer

taken from

Chesed Shel Emet: The Truest Act of Kindness Exploring the Meaning of Taharah

An Expanded Third Edition

by Rabbi Stuart Kelman and Dan Fendel

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I. MECHILAH: We begin the ritual of *tabarah* by addressing the *metah*.

Kavanah: _____ [name of the deceased], we stand here ready to begin our work. Before we do so, we ask your understanding that we will do our best to prepare you for your final journey.

_____, *bat* [daughter of] _____ *v'* [and] _____, we ask your forgiveness for any distress we may cause you during this *tabarah*. We will do everything possible to ensure that you are treated with respect, and that all the elements of *tabarah* are properly completed. Everything we are about to do is for the sake of your honor.

II. CHAMOL: We recite our first prayer to God, speaking to God on behalf of the deceased.

Kavanah: God, we are acting on behalf of the *neshamah* of _____ [name of the deceased], asking You for compassion and mercy on her behalf.

Ribono shel olam chamol al

_____ bat _____ hametah
halazo shehi bat Avraham, Yitzhak, Ya'akov,
Sarah, Rivkah, Rachel, v'Leah avadecha, v'tanu'ach
nafshah v'nishmatah im hatzadikim ki Atah
m'chayeh hametim umeimit chayim. Baruch Atah
mochel v'solei'ach lachata'im v'la'avonot mimeitei
amcha Yisra'el b'tachanunim.

Uv'chen y'hi ratzon milfanecha Adonai Eloheinu
v'Elohei avoteinu v'imoteinu shet'sabev
mal'achei rachamim lifnei hametah, shehi amatcha
bat amatecha. V'Atah Adonai Eloheinu v'Elohei
avoteinu v'imoteinu maskil el dal malteha
mikol tzarah umiyom ra'ah umidinah shel

רבוננו של עולם חמול על

_____ בת _____ המתה
הלזו שהיא בת אברהם, יצחק, יעקב,
שרה, רבקה, רחל, ולאה עבדיך, ותנוח
נפשה ונשמתה עם הצדיקים כי אתה
מחיה המתים וממית חיים. ברוך אתה
מוחל וסולח לחטאים ולעונות ממתי
עמך ישראל בתחנונים.

ובכן יהי רצון מלפניך יי אלהינו
ואלהי אבותינו ואמותינו שתסבב
מלאכי רחמים לפני המתה, שהיא עמתך
בת אמתך. ואתה יי אלהינו ואלהי
אבותינו ואמותינו משפיל אל דל מלטה
מכל צרה ומיום רעה ומדינה של

gehinom. Baruch Atah g'dol hachased uva'al
harachamim. Baruch Atah ha'oseh shalom
bimromav la'avadav ul'yirei sh'mo. Baruch podeh
amo Yisra'el miminei pur'anivot b'rachamim.

B'rachamim haster v'ha'aleim pish'ei hametah hazot
amatecha. Misreifat eish tachalitzeiha shehi tzrichah
l'rachamecha harabim. V'Atah Adonai Eloheinu tov
v'salach l'chol kor'echa. Baruch Atah g'dol ha'eitzah
v'rov ha'alilyah b'rachamim. Im raglei tzadikim
b'gan eden tidroch, ki m'kom y'sharim hu raglei
chasideav yishmor. Baruch Atah hanotein rachamim
g'dolim v'rov tachanunim l'meitei amo Yisra'el.
Amen, ken y'hi ratzon.

גִּיהֶנֶם. בְּרוּךְ אַתָּה גְּדוֹל הַחֶסֶד וּבַעַל
הַרְחָמִים. בְּרוּךְ אַתָּה הַעֹשֶׂה שְׁלוֹם
בְּמִרְוָמָיו לְעַבְדָּיו וּלְיִרְאֵי שְׁמוֹ. בְּרוּךְ פּוֹדֵה
עַמּוֹ יִשְׂרָאֵל מִמִּינֵי פוֹרְעָנוּת בְּרַחֲמִים.

בְּרַחֲמִים הַסֹּתֵר וְהַעֲלֵם פְּשָׁעֵי הַמֵּתָה הַזֹּאת
אַמְתָּךְ. מִשְׁרַפַּת אֵשׁ תַּחְלִיצֶהָ שֶׁהִיא צְרִיכָה
לְרַחֲמֶיךָ הַרְבִּים. וְאַתָּה יְיָ אֱלֹהֵינוּ טוֹב
וְסֹלֵחַ לְכָל קוֹרְאֶיךָ. בְּרוּךְ אַתָּה גְּדוֹל הַעֲצָה
וְרַב הַעֲלִילָה בְּרַחֲמִים. עִם רַגְלֵי צַדִּיקִים
בְּגַן עֵדֶן תִּדְרֹךְ, כִּי מְקוֹם יִשְׂרָיִם הוּא רַגְלֵי
חֲסִידָיו יִשְׁמֹר. בְּרוּךְ אַתָּה הַנוֹתֵן רַחֲמִים
גְּדוֹלִים וְרוֹב תַּחֲנוּנִים לְמֵתֵי עַמּוֹ יִשְׂרָאֵל.
אָמֵן, כֵּן יְהִי רָצוֹן.

Ruler of the universe! Have compassion for _____, the daughter of _____ and _____, this deceased, for she is a descendant of Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, Your servants. May her soul and spirit rest with the righteous, for You revive the dead and bring death to the living. Blessed are You who pardons and forgives, on petition, the sins and trespasses of the dead of Your people.

Therefore, may it be Your will, Adonai our God and God of our ancestors, to encircle angels of mercy around the deceased, for she is Your servant and daughter of Your maidservant. And You, Adonai our God and God of our ancestors, who is concerned with the poor, save her from all misery, from a day of evil, and from judgment to *Gehenna*. Blessed are You, great in lovingkindness and provider of mercy. Blessed are You who makes peace in the heights for Your servants and for those who revere Your name. Blessed is the One who mercifully redeems the people Israel from all suffering.

Through mercy, hide and ignore the transgressions of this deceased, Your servant. Deliver her from consumption by fire, for she needs Your great mercy. And You, Adonai our God, are good and forgiving to all who call upon You. Blessed are You, mercifully great in counsel and mighty in achievement. May she tread with the feet of the righteous in the Garden of Eden, for that is the place of the upright. God protects the feet of the pious. Blessed are You who gives great mercy and abundant grace to the deceased of Your people Israel. Amen. May such be God's will.

III. ANA ELOHEI: We ask God to give us strength and keep us from harm.

Kavanah: God, give us the strength to do our work properly, keep us from harm, and give us heightened awareness of what we are doing.

Ana Elohei hachessed v'harachamim, shekol
orchotecha chesed v'emet, v'tzivitanu la'asot chesed
v'emet im hametim ul'hit'asek bikvuratam, k'mo
shekatuv: "Ki kavur tikb'renu."

Uv'chen y'hi ratzon milfanecha, Adonai Eloheinu,
shet'am'tzeinu ut'chaz'keinu la'asot m'lachteinu
m'lechet shamayim zo k'ra'ui, hen b'tohorat
hametah, hen bilvishatah uwikvuratah, v'tishm'renu
mikol nezek ut'kalah shelo nikasheil b'ma'aseh
yadeinu.

L'kayem banu hamikra "Shomer mitzvah lo yeida
davar ra." V'ta'amod lanu z'chut mitzvat
g'milut chesed v'emet l'mal'ot yamenu b'tovah.
V'chesed Adonai aleinu l'olam.

אָנָא אֱלֹהֵי הַחֶסֶד וְהַרְחָמִים, שְׁכֹל
אוֹרְחוֹתֶיךָ חֶסֶד וְאֱמֶת, וְצִוִּיתָנוּ לַעֲשׂוֹת חֶסֶד
וְאֱמֶת עִם הַמֵּתִים וְלִהְתַּעֲסֵק בְּקִבּוּרָתָם, כְּמוֹ
שֶׁכָּתוּב: "כִּי קָבוּר תִּקְבְּרֵנוּ" (דברים כא: כג).

וּבְכֵן יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ,
שֶׁתֵּאֱמָצְנוּ וְתִחְזַקְנוּ לַעֲשׂוֹת מְלָאכְתָּנוּ
מִלְּאֲכַת שָׁמַיִם זֶה כְּרָאוּי, הֵן בְּטוֹהַר
הַמֵּתָה, הֵן בְּלְבִישׁוֹתָהּ וּבְקִבּוּרָתָהּ, וְתִשְׁמְרֵנוּ
מִכָּל נֶזֶק וְתִקְלָהּ, שֶׁלֹּא נִפְשַׁל בְּמַעֲשֵׂה
יָדֵינוּ.

לְקַיֵּם בְּנֵינוּ הַמִּקְרָא "שׁוֹמֵר מִצְוָה לֹא יֵדַע
דָּבָר רָע" (קהלת ח: ה). וְתַעֲמֹד לָנוּ זְכוּת מִצְוֹת
גְּמִילוּת חֶסֶד וְאֱמֶת לְמִלְּאֵת יָמֵינוּ בְּטוֹבָה.
וְחֶסֶד יְהוָה עָלֵינוּ לְעוֹלָם.

O God of lovingkindness and compassion, all of whose ways are lovingkindness and truth, You have commanded us to practice lovingkindness and truth with the dead, and to attend to their burial, as it is written, "you shall surely bury him" (DEUTERONOMY 21:23).

Therefore, Adonai our God, may it be Your will to give us courage and strength to do our task, this heavenly task, as appropriate, whether in performing *taharah* for the *metah*, or in dressing her, or burying her. And keep us from any injury or obstacle such that the work of our hands not be disrupted.

Sustain in us the statement: "One who observes a *mitzvah* encounters no evil" (ECCLESIASTES 8:5). Establish for us the privilege of the *mitzvah* of *gemilut chesed v'emet*, that it fills our days with goodness. And may God's lovingkindness be upon us forever.

IV. VAYA'AN VAYOMER: We invoke the mythical context from Zechariah.

Kavanah: God, help us to take the first step in preparing _____ [name of the deceased] for this journey. As we do so, may we be conscious to show this *metah* the same dignity that God's angels showed to Joshua in preparing him to be *Kohen Gadol*.

Vaya'an vayomer el ha'omdim l'fanav leimor:
 "Hasiru hab'gadim hatzo'im me'alav." *Vayomer*
elav: "R'eh he'evarti me'alecha avonecha v'halbeish
 otcha machalatzot."

וַיַּעַן וַיֹּאמֶר אֶל הָעֹמְדִים לְפָנָיו לֵאמֹר:
 "הֲסִירוּ הַבְּגָדִים הַצְּאִים מֵעַלְיוֹ." וַיֹּאמֶר
 אֵלָיו: "רְאֵה הֲעִבְרָתִי מֵעַלְיָךְ עֹנֶךָ וְהִלְבִּישׁ
 אֶתְךָ מַחְלָצוֹת."

And he [the angel of God] spoke up and said to his attendants, "Take the filthy garments off him [the High Priest]," and he said to him [the High Priest], "See, I have removed your guilt from you and you shall be clothed in [priestly] robes."

ZECHARIAH 3:4

V. HINACH YAFAH: We praise the body of the *metah* as we physically cleanse it.

Kavanah: Just as this *metah* was created in God's image, and beautiful while alive, so may we continue to recognize the beauty of her *neshamah*.

Hinach yafah ra'yati hinach yafah; einayich yonim
 miba'ad l'tzamateich; sa'reich k'eder ha'izim
 shegalshu meihar gil'ad: Shinayich k'eder haktzuvo
 she'alu min-harachtzah; shekulam mat'imot
 v'shakulah ein bahem: K'chut hashani siftotayich
 umidbarech na'veh k'felach harimon rakateich
 miba'ad l'tzamateich: K'migdal David tzava'reich
 banu'i l'talpiyot elef hamagen talu'i alav kol
 shiltei hagiborim: Shnei shadayich kishnei
 afarim t'omei tz'viyah haro'im bashoshanim: Ad
 sheyafu'ach hayom v'nasu hatz'lalim eileich li el har
 hamor v'el giv'at hal'vonah: Kulach yafah ra'yati
 umum ein bach.

הַנָּח יָפָה רְעִיתִי הַנָּח יָפָה ; עֵינֶיךָ יוֹנִים
 מִבְּעַד לְצִמְתֶּיךָ ; שְׁעָרֶיךָ כְּעֵדֶר הָעִזִּים
 שֶׁגָּלְשׁוּ מִהַר גִּלְעָד : שְׁנַיֶיךָ כְּעֵדֶר הַקְּצוּבוֹת
 שֶׁעָלוּ מִן־הַר־חֲצָה ; שְׁכֻלָּם מִתְּאִימוֹת
 וְשִׁכְלָה אֵין בָּהֶם : כַּחוֹט הַשָּׁנִי שִׁפְתֶּיךָ
 וּמִדְּבָרֶיךָ נִאֻוָּה כְּפֶלַח הַר־מֹן רִקְתֶּיךָ
 מִבְּעַד לְצִמְתֶּיךָ : כְּמִגְדַּל דָּוִד צְוֹאֲרֶיךָ
 בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמָּגֵן תְּלוּי עָלָיו כֹּל
 שְׁלֵטֵי הַגִּבּוֹרִים : שְׁנֵי שְׁדֵיךָ כִּשְׁנֵי
 עֶפְרַיִם תְּאוֹמֵי צְבָיָה הָרוּעִים בְּשׁוֹשָׁנִים : עַד
 שִׁיפּוֹחַ הַיּוֹם וְנָסוּ הַצִּלְלִים אֵלֶיךָ לִי אֶל־הַר
 הַמּוֹר וְאֶל־גִּבְעַת הַלְּבוֹנָה : כִּלְךָ יָפָה רְעִיתִי
 וּמוֹם אֵין בָּךְ.

Ah, you are fair, my darling, ah, you are fair. Your eyes are like doves behind your veil. Your hair is like a flock of goats streaming down Mount Gilead. Your teeth are like a flock of ewes, climbing up from the washing pool. All of them bear twins, and not one loses her young. Your lips are like a crimson thread, your mouth is lovely, your brow behind your veil like a pomegranate split open. Your neck is like the tower of David, built to hold weapons, hung with a thousand shields—all the quivers of warriors. Your breasts are like two fawns, twins of a gazelle, browsing among the lilies. When the day blows gently and the shadows flee, I will betake me to the mount of myrrh, to the hill of frankincense. Every part of you is fair, my darling, there is no blemish in you.

SONG OF SONGS, 4:1-7

VI. AMAR RABBI AKIVA: The reasons for the pouring of water

Kavanah: Help us prepare this *neshamah* to enter the heavenly kingdom and to witness Your Presence.

Amar Rabbi Akiva: Ashreichem Yisra'el, lifnei mi atem mitaharin umi m'taher etchem? Avichem shebashamayim, shene'emar: "V'zarakti alechem mayim t'horim ut'hartem." V'omer: "Mikveh Yisra'el Adonai." Ma mikveh m'taher et hat'me'im, af haKadosh Baruch Hu m'taher et Yisra'el.

אָמַר רַבִּי עֲקִיבָא : אֲשַׁרְיְכֶם יִשְׂרָאֵל , לִפְנֵי מִי אַתֶּם מְטַהְרִין וּמִי מְטַהֵר אֶתְכֶם ? אָבִיכֶם שְׁבַשְׁמַיִם , שְׁנֵאָמַר : "וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם" (יחזקאל לו:כה) . וְאוֹמֵר : "מִקְוֵה יִשְׂרָאֵל יִי" (ירמיה יז:ג) . מַה מִּקְוֵה מְטַהֵר אֶת הַטְּמֵאִים , אַף הַקָּדוֹשׁ בְּרוּךְ הוּא מְטַהֵר אֶת יִשְׂרָאֵל .

Rabbi Akiva said: You are fortunate, Israel. Before whom do you purify yourselves and who purifies you? Your God in heaven. As it is said: "I will sprinkle clean water upon you and you shall be clean..." (EZEKIEL 36:25). And it says: "O hope [*mikveh*] of Israel! O Adonai" (JEREMIAH 17:13). Just as the ritual bath [*mikveh*] purifies the impure, so does the Holy One, blessed be He, purify Israel.

MISHNAH YOMA 8:9

Ma'ayan ganim b'er mayim chayim v'nozlim min l'vanon.

מַעְיָן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן .

You are a garden spring, a well of fresh water, a rill of Lebanon.

SONG OF SONGS 4:15

Im rachatz Adonai et tzo'at b'not tziyon v'et d'mei Y'rushalayim yadi'ach mikirbah b'ru'ach mishpat uv'ru'ach ba'eir.

אִם רָחַץ אֲדֹנָי אֶת צֵאת בְּנוֹת צִיּוֹן וְאֶת דְּמֵי יְרוּשָׁלַיִם יָדִיחַ מִקְרָבָהּ בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בַּעִיר .

When Adonai has washed away the filth of the daughters of Zion, and from Jerusalem's midst has rinsed out her infamy – in a spirit of judgment and in a spirit of purging.

ISAIAH 4:4

V'zarakti aleichem mayim t'horim ut'hartem mikol tum'otechem umikol giluleichem ataheir etchem.

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם .

I will sprinkle clean water upon you, and you shall be clean: I will cleanse you from all from all your uncleanness and from all your fetishes.

EZEKIEL 36:25

VII. T'HORAH HI: The actual moment of transformation

[No *kavanah* is needed for this two-word chant. It is the one portion of the liturgy that virtually every member of a *Chevrā Kadisha* understands.]

T'horah hi.

טְהוֹרָה הִיא.

She is pure.

VIII. V'HITKADASHTEM: The closing of the ritual of *taharah*

Kavanah: By pouring of the water, we have completed the process of *taharah*.

[The words below are recited three times.]

V'hitkadishtem vih'yitem k'doshim ki kadosh ani

וְהִתְקַדְשִׁתֶּם וְהִיְיַתֶּם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי

Adonai.

יְהוָה.

You shall sanctify yourselves and be holy, for I, Adonai, am holy.

BASED ON LEVITICUS 11:44

IX. SOS ASIS: We prepare to dress the *metah* in priestly/spiritual garments.

Kavanah: We stand here having completed the pouring ritual of *taharah*, preparing to dress this *metah* in plain linen garments, like the simple linens worn by the *Kohen Gadol* who served in the Temple.

Sos asis ba'Adonai tageil nafshi beilohai ki
hilibshani bigdei yesha m'il tzedakah y'atani
kechatan y'chahein p'eir v'chakalah ta'deh cheilehah.

שׁוֹשׁ אָשִׁישׁ בִּיהוּה תָּגִיל נַפְשִׁי בַּאֱלֹהִי כִּי
הִלְבִּישְׁנִי בְּגָדֵי יֵשַׁע מְעִיל צְדָקָה יַעֲטֵנִי
כְּחַטָּאת יִכְהֵן פָּאֵר וְכִכְלָה תַעֲדָה כְּלִיָּהּ.

I greatly rejoice in Adonai, my whole being exults in my God. For God has clothed me with garments of triumph; wrapped me in a robe of victory, like a bridegroom adorned with a turban, like a bride bedecked with her finery.

ISAIAH 61:10

Va'omar: "Yasimu tzanif tahor al rosho."
Vayasimu hatzanif hatahor al rosho vayalbishuhu
b'gadim umal'ach Adonai omed.

וַאֲמַר: "יִשְׂיִמוּ צָנִיף טָהוֹר עַל רֹאשׁוֹ."
וַיִּשְׂיִמוּ הַצְּנִיף הַטָּהוֹר עַל רֹאשׁוֹ וַיִּלְבְּשֻׁהוּ
בְּגָדִים וּמְלֵאךָ יְהוּה עֹמֵד.

Then he gave the order, "Let a pure diadem be placed on his head." And they placed the pure diadem on his head, and they clothed him in [priestly] garments, as the angel of Adonai stood by.

ZECHARIAH 3:5

Ki cha'aretz totzi tzimchah uch'ganah zeiru'eha
tatzmi'ach ken Adonai Elohim yatzmi'ach tzedakah
ut'hilah neged kol hagoyim.

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וְכִגְנָה זְרוּעֶיהָ
תִּצְמִיחַ כֵּן אֲדֹנָי יְהוּה יִצְמִיחַ צְדָקָה
וּתְהִלָּה נִגַּד כָּל הַגּוֹיִם.

For the earth brings forth her growth, and a garden makes the seed shoot up, so Adonai, God, will make victory and renown shoot up in the presence of all the nations.

ISAIAH 61:11

V'nachacha Adonai tamid v'hisbi'a b'tzachtzachot
nafshecha v'atzmotecha yachalitz v'hayita k'gan
raveh uch'motza mayim asher lo y'chaz'vu meimav.

וְנָחַח יְהוּה תָּמִיד וְהִשְׁבִּיעַ בְּצַחֲצַחוֹת
נַפְשְׁךָ וְעַצְמוֹתֶיךָ יַחְלִיץ וְהָיִיתָ כְּגַן
רֶוַח וְכִמְוָצָא מַיִם אֲשֶׁר לֹא יִכְזָבוּ מֵימָיו.

And Adonai will guide you always; God will slake your thirst in parched places and give strength to your bones. You shall be like a watered garden, like a spring whose waters do not fail.

ISAIAH 58:11

*Bigdei kodesh hem v'rachatz bamayim et b'saro
ul'vasham.*

בגדי קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת בְּשָׂרוֹ
וּלְבָשָׂם.

They are sacral vestments; and bathe the body in water and then put them
on.

LEVITICUS 16:4B

V'El Shaddai yiten lachem rachamim.

וְאֵל שַׁדַּי יִתֵּן לָכֶם רַחֲמִים.

And may El Shaddai give mercy toward you.

GENESIS 43:14

XI. V'LO YAVO'U: We place the *metab* into the *aron*.

Kavanah: We stand here at a liminal, potentially dangerous moment.
Help us now as we gently lift the *metab* and place her into the *aron*.

[The following verse is recited as we perform our final physical act with the *metab*: placing her in the *aron*.]

V'lo yavo'u lirot k'vala et hakodesh vometu.

וְלֹא יָבֹאוּ לְרֹאֹת כְּבֹלַע אֶת הַקֹּדֶשׁ וּמֵתוּ.

But let not [the Kohathites] go inside and witness the dismantling of the sanctuary, lest they die.

NUMBERS 4:20

XII. V'CHIPER ADMATO: We place shards (where practiced) and *afar* (earth) from Israel on the body of the deceased.

Kavanah: As no one is so righteous as to have never sinned, we pray for atonement for _____ [name of the deceased].

V'chiper admato amo.

וְכִפֶּר אֶדְמָתוֹ עָמוּ.

And cleanse the land of God's people.

DEUTERONOMY 32:43

XIII. HINEIH MITATO: We invoke various protections from “terror by night.”

Kavanah: We pray that God, in the image of Solomon’s mighty men,
will protect _____ [name of the deceased].

XIIIa. SOLOMON’S MIGHTY WARRIORS: Their swords are ready.

<p><i>Hineih mitato sheliShlomo shishim giborim saviv</i> <i>lah migiborei Yisra’el:</i> <i>Kulam achuzei cherev m’lumdei milchamah</i> <i>ish charbo al y’recho mipachad baleilot.</i></p>	<p>הִנֵּה מִטָּתוֹ שֶׁל שְׁלֹמֹה שִׁשִּׁים גִּבּוֹרִים סָבִיב לָהּ מִגִּבּוֹרֵי יִשְׂרָאֵל: כָּל־מִן אַחֲזֵי חֶרֶב מִלְּמַדֵּי מִלְחָמָה אִישׁ חָרְבוֹ עַל יָרְכוֹ מִפַּחַד בַּלַּיְלוֹת.</p>
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There is Solomon’s couch, encircled by sixty warriors of the warriors of Israel,
all of them trained in warfare, skilled in battle, each with sword on thigh
because of terror by night.

SONG OF SONGS 3:7-8

XIIIb. Y’VARECHEICH: We pronounce the *Birkat Kohanim* (Priestly Blessing).

<p><i>Y’varecheich Adonai v’yishm’reich:</i> <i>Ya’eir Adonai panav eilayich vichuneich:</i> <i>Yisa Adonai panav eilayich v’yaseim lach shalom.</i></p>	<p>יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ: יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: יֵשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.</p>
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May Adonai bless you and protect you.
May Adonai deal kindly and graciously with you.
May Adonai bestow favor upon you and grant you peace.

NUMBERS 6: 24-26

XIIIc. YEILCHU; MI ATAH; V’ATAH: Verses of final conclusion before closing the aron.

<p><i>Yeil’chu yonkotav viy’hi chazayit hodo v’re’ach lo</i> <i>kalwanon.</i></p>	<p>יִלְכוּ יוֹנְקוֹתָיו וַיְהִי כַזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַלְבָּנוֹן.</p>
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His boughs shall spread out far; his beauty shall be like the olive trees, his
fragrance like that of Lebanon.

HOSEA 14:7

Mi atah har hagadol lifnei Z'rubavel l'mishor
v'hotzi et ha'even haroshah t'shu'ot chen chen lah.

מי אתה הר הגדול לפני זרובבל למישר
והוציא את האבן הראשה תשאות חן חן לה.

Whoever you are, O great mountain in the path of Zerubavel, turn into level ground! For he shall produce the excellent stone; it shall be greeted with shouts of “Beautiful! Beautiful!”

ZECHARIAH 4:7

V'atah yigdal na ko'ach Adonai ka'asher dibarta
leimor:
“V'ulam chai ani v'yimalei ch'vod Adonai et kol
ha'aretz.”

עתה יגדל נא פח אדני כאשר דברת
לאמר:
“ואולם חי אני וימלא כבוד יהוה את כל
הארץ.”

Let Adonai's forbearance be great, as You have declared, saying: “as I live, and as Adonai's Presence fills the whole world.”

NUMBERS 14:17, 21

XIV. MECHILAH: We make a closing request for forgiveness from the *metah*.

Kavanah: _____ [name of the deceased], we stand here having completed our work. We hope we have treated you with dignity. Please know that we have done our best to prepare you for your final journey.

_____, *bat* [daughter of] _____ *v'* [and] _____, we ask your forgiveness for any indignity you may have suffered at the hands of this *Chevra Kadisha*, notwithstanding the loving care and concern that we exercised during this *taharah*. We ask your forgiveness if we did not act according to your honor, even though we acted according to our custom.

XV. UVINSO'A: We move the *metab* out of the *taharah* room, and one step closer to eternity.

Kavanah: God, we now ask for assurance from You that this *neshamah* will be protected *for eternity*.

*Uvinso'a hamishkan, yoridu oto hal'vi'im,
uwachanot hamishkan, yakimu oto hal'vi'im, v'hazar
hakarev yumat.*

וּבְנִסְעַת הַמִּשְׁכָּן, יוֹרִידוּ אֹתוֹ הַלְוִיִּם,
וּבַחֲנֹת הַמִּשְׁכָּן, יִקְיְמוּ אֹתוֹ הַלְוִיִּם, וְהָזִר
הַקָּרֵב יוּמָת.

When the Tabernacle is to set out, the Levites shall take it down, and when the Tabernacle is to be pitched, the Levites shall set it up; any outsider who encroaches shall be put to death.

NUMBERS 1:51

*Vay'hi binso'a ha'aron vayomer Moshe: "Kumah
Adonai v'yafutzu oy'vecha v'yanusu m'sanecha
mipanecha."*

וַיְהִי בְנִסְעַת הָאָרֶן וַיֹּאמֶר מֹשֶׁה: "קוּמָה
יְהוָה וַיִּפְצְצוּ אוֹיְבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֲיֶיךָ
מִפְּנֵיךָ."

When the ark was to set out, Moses would say, "Advance, Adonai! May Your enemies be scattered, and may Your foes flee before You!"

NUMBERS 10:35

*Lo t'neh eilecha ra'ah v'nega lo yikrav b'oholecha:
Ki malachav y'tzaveh lach lishmarcha b'chol
d'rachecha: Al kapayim yisa'uncha pen tigof ba'even
raglecha.*

לֹא תֵנֶה אֵילֶיךָ רָעָה וְנִגַע לֹא יִקְרַב בְּאֹהֶלְךָ:
כִּי מַלְאָכָיו יִצְוֶה לְךָ לְשַׁמְרֶךָ בְּכֹל
דְּרָכֶיךָ: עַל כַּפַּיִם יִשְׂאוּנְךָ פֶּן תִּגֹּף בְּאֶבֶן
רַגְלֶךָ.

No harm will befall you, no disease touch your tent. For God will order the angels to guard you wherever you go. They will carry you in their hands, lest you hurt your foot on a stone.

PSALMS 91:10-12

Adonai ish milchamah Adonai sh'mo.

יְהוָה אִישׁ מִלְחָמָה יְהוָה שְׁמוֹ.

Adonai, the warrior - Adonai is God's name.

EXODUS 15:3

Adonai yilachem lachem v'atem tacharishun.

יְהוָה יִלָּחֶם לְכֶם וְאַתֶּם תַּחַרְשׁוּן.

Adonai will battle for you, you hold your peace.

EXODUS 14:14